

THE CHRISTIAN EVANGELIST

December 6, 1959

**FRONT
RANK**



The Road of the Loving Heart

by
Orval D. Peterson

—Cleveland Christian Home photo

**TODAY
is
Woman's
Day**

time to think of Christmas, too!
*to please the special
women on your list,
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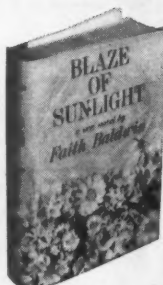
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The Church Is One

by Paula Bishop

One day

The church of The Living God
Wore the robe of the Christ
In one piece—
Whole.

But then

New leaders of the day
Presented thoughts in disarray
Until division arose in hearts,
And the robe was torn apart
Bit by bit—
Roughly.

Centuries later

Of the sturdier brethren, a
few
Sought from their puny leaders
—a crew
To bring unity and peace
That differences might cease.
Thus the robe was renewed
As it were—
Patched!

Have faith.

One day we will be strong
Enough to right the wrong
Of division in our midst.
And as One Body, we shall sit
Under the Garment whole
In one piece.
One day!

A JOURNAL OF NEWS AND OPINION

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The Burial of Power

by Ross M. Willis

Minister, Park Avenue Christian Church
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A Faith to Live by

"For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away." (Matthew 25:29.) Now that's strange, isn't it?

These words of Jesus seem to echo a "rich get richer while the poor get poorer" philosophy. And even Christians, who become Christ's followers because they are willing to sacrifice, do not like this. So we cut them out of our minds. We pretend they do not exist. Or better yet, we say their origin is questionable. That sounds scholarly.

But try as we will to practice butcher-shop criticism and cut the Scriptures to suit our taste, or even false academics, the fact remains that these words lie before us in black and white (or red and white, depending upon the construction of one's Bible). And because they are there they must be wrestled with, for they deal with the one thing we should be most concerned about—God's judgment upon our lives.

They arise from the action of three servants who received a specific number of talents from their master. To the first servant he gave five talents, to the second, two, and to the third, one. Now in the absence of the master, the first two servants doubled their talents and were praised by their master. But the third servant, afraid to use what had been given him, dug a hole and buried his talent. And from the judgment of the master upon the servant who buried his talent comes the words of Matthew 25:29.

The talents, in this particular case, represent money. And money is power. But the parable is larger than its words, for the talents could represent any power God, our Master, places in our lives. It may be the power to witness, the power to love, the power to share, the power to speak out against evil, the power to proclaim the gospel of Jesus Christ. And when we use the power God gives us, we receive more power. But when we bury the power of God, and through this burial become indifferent to our Christian responsibilities, we lose what power we have.

One of the truths in the story of the Good Samaritan is that the priest and the Levite buried their power to minister to one in need because they were afraid to act. And there are many living today who will be judged by God because, possessing the power to act, they have never seen the Lord hungry, or thirsty, or naked, or sick or in prison. They have buried their power because they have been afraid to act.

Christ was right, whether we like it or not! The rich do get richer and the poor do get poorer. For those who are rich with the power of God are rich only because their lives have been a channel through which God's power has flowed to others. And those who are poor are poor only because they have buried God's power in the ground of fear or in the arid wastelands of their selfish selves.

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Ronda DePotty works on dolls at Emily Flinn Home



Children in an N.B.A. Home view the Nativity scene

The Road of the Loving Heart

by Orval D. Peterson

IS THERE anyone who has not been enchanted by the imaginative writings of Robert Louis Stevenson? Near the close of his life, this great writer sought health on the island of Samoa where he built his home. It so happened that some of the natives became involved with the white man's law of the island and Mr. Stevenson went to their aid. This was only one of many acts of kindness he performed.

As time went by, Mr. Stevenson became weaker and was confined more to his home. One day his yard was suddenly filled with Samoan people and in their hands were work tools. These were old friends who had benefited by Mr. Stevenson's kindness. When they had learned of his increased illness and his desire to have a highway between his home and the sea so he could watch the waves break upon the shore, they came to pay their debt of gratitude.

Finally the road was finished.

From a Columbia Broadcasting System radio "Church of the Air" message last year by the President of The National Benevolent Association of the Christian Churches (Disciples of Christ).

It led from his veranda to the beach and they called it "The Road of the Loving Heart." This well-known story always seemed to describe an important phase of the ministry of the church and of the individual Christian life. Christians from the beginning days of the church have been in the business of building roads of this kind.

This phase of the Christian life finds its expression in the ministry of benevolence. Benevolence is the disposition to do good. It is the expression of good will and kindness, but in the larger sense it is a love of mankind accompanied by the desire to promote its happiness. Benevolence is the distinctive ministry of the church. It is the church caring for those who cannot care for themselves and it finds expression largely in a ministry to little children and to the aging. We think of this as the work of applying love to life. It is love in action. It is also a responsibility deeply rooted in the teachings and example of Christ.

Benevolence was a concern of the Old Testament beginning with the admonition to "Honor

your father and mother" and continuing into the New Testament with the word and life of Christ followed by the definite instruction of the Apostles.

Jesus began his ministry in a world that was hopeless, but in his first sermon he described his interest in all the needs of all mankind. In his day there were no hospitals, no medical care, and no homes for the sick or the aging, and two-thirds of the world's people were in slavery. The hungry suffered, the poor shivered, the blind begged for alms and the lepers were sent out to live among the tombs. Only the most fit were able to survive.

Then came that probing question of the lawyer when he asked, "Who is my neighbor?" Jesus replied by telling the story of the Good Samaritan who answered for himself the question of what his responsibility was toward man in need. The Samaritan's act pointed out that the task of redemptive love is to go out of one's way when necessary to care for the needy and the neglected. No longer, however, can this task of benevolence be carried on singlehanded. It now

calls for the cooperation and the combined effort of all Christians who would unite through the church to alleviate human suffering in a practical expression of the road of the loving heart.

If we think of our road of the loving heart as a symbolical expression of our concern for others as expressed in benevolence, there are then three things that will come to pass in us.

First, we will develop a sense of individual responsibility for those in need. Social concern is as old as the New Testament. It was laid upon the church that it was the responsibility of the strong to help bear the burdens of the weak. Paul wrote that "none of us lives to himself." We are all "members one of another."

In the second place, we will desire to share our goods with others. How familiar are the words that come to us out of the beginning life of the New Testament Church! You remember Acts 6:1-3 which says, "Now in these days when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution and the twelve summoned the body of the disciples and said, 'It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the spirit and of wisdom, whom you may appoint to this duty.'" At a later date when word came to Antioch from Jerusalem that there was famine in the world, we read, "The disciples determined, everyone according to his ability, to send relief to the brethren who lived in Judea."

The church at its best, throughout its history, has always exemplified mercy and compassion. This is the heart of Christian concern and called forth Christian benevolence. It was the church which developed institutional charities beginning in the Middle Ages, but did not rule out the practice of individual Chris-

tians meeting the needs of handicapped and distressed persons.

"So Protestantism, generally," J. Edward Moseley has written, "has emphasized individual responsibility and voluntary aid, *through the churches as the responsible channels*, for support of benevolence and welfare. The outreach of world missions, at home and abroad, with evangelistic, educational, medical, and agricultural programs, began because it was considered essential and continues as evidence of

A Prayer

By Orval D. Peterson

OUR Heavenly Father, we thank thee that thou hast revealed thyself as a God who openeth his hand and giveth abundance unto his children. Help us to express our praise in more than lip service, in more than emotion in our hearts. Help us to abound in loving kindness. By our attitudes in life help us to serve, by our appreciations enable us to inspire others; in friendship may we bear one another's burdens. Grant us the privilege of taking up some cross, something that is not our own to bear, but something that is for another's sake. We thank thee for the saving power of the gospel and that under its banner have come schools and colleges, hospitals have been established, and other agencies which make for the abundant life. We thank thee that the gospel was made flesh and blood in our Lord and Savior Jesus Christ, in whose name we pray. Amen.

the historic genius of Christianity. The church seemed to muddle through when it failed to depend on God for its strength. Led by God, there was insight and courage, at least when required, sufficient for all needs."

In the third place, the individual Christian who maintains a lively participation in the Christian ministry of benevolence will come to a realization of what might be called our highest reward. It is described in the very word of Christ where he places a

service test upon our faith and is found recorded in Matthew 25:31-46. It is the story of the Last Judgment when all the nations will be gathered before the Son of man and the sheep are placed at his right hand and the goats at the left.

The account says, "Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.'" Then you will recall that the righteous asked how this could be. They had not been aware of having ministered to the King when he was a stranger, or naked, or sick, or in prison. Then comes this rewarding statement, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

This will be one of the great surprises of the judgment, according to Jesus. It emphasizes the oneness of Christ with his brethren. When one sees this, it should bring about a small miracle of transformation at least for the person who has had a part in it. It is the secret of spiritual growth and the source of heart power which can ultimately move the world. The natives of Samoa built their road of the loving heart for Robert Louis Stevenson, but in benevolence we build our road of the loving heart for Christ and his brethren.

In a delightful church home in the South, a little grandmother, with peace written in her eyes, told a visitor of the insecurity and confusion of her later years. "I did not know which way to go," she said, "or where to turn." Then she found the road of the loving heart established by her church in this home for the aging.

There are many others who
(Continued on page 25.)

Editorial Correspondence

Town and Country Church Convocation

LOUISVILLE, KENTUCKY—

There is still just one gospel, but people and their social surroundings continue to change. Nowhere is change more evident than in the towns and in the so-called open country of America.

It is quite proper, therefore, for churchmen of all sorts, laymen, ministers, soil and sociology experts, executive leaders, to gather in convocation to discuss the peculiar problems of religious people and religious organizations in the towns and on the land, from whence so many people are moving to the large cities.

Some 700 or more people gathered in Louisville at the annual national convocation of the department of town and country church, division of home missions, National Council of Churches. The presiding official was Dale W. Medearis of Indianapolis, one of the three members of the Christian Churches (Disciples of Christ) who are serving at present as chairmen of departments or divisions in the National Council.

Still another Disciple, Vinton D. Bradshaw of Christian Theological Seminary, formerly well known as minister of the larger parish at Dale Hollow, Tennessee, reminded the group that thirty million Americans change their addresses every year.

As chairman of the seminar group on "The Church in Areas of Out-Migration," one of twenty seminars conducted, Mr. Bradshaw stated that upwards of 70,000 people migrate from the Appalachian region every year. Most of these people are poorly prepared to adjust to city life, he said, thus throwing heavier responsibility upon the city churches where they go.

To those of us who once made our way from the farm to the city, many of the remarks by various speakers were painful reminders of the problems of adjustment. Many of the characteristics of the mountain people who are migrating so rapidly are more admirable than attitudes on similar subjects which city people hold.

One of these, the strong sense of family ties, creates a problem when they try to adjust to the disruption of the city.

If it be suggested that the churches should prepare such people for their changed life in the city, let it be remembered that the people

are the church. And one of the things that they have not given much attention to, in the church program, is the problem of adjustment to city life.

It is a fact that most churches in the areas from which most of the migration is taking place have less than two hundred members. And, it is a fact that most churches with less than two hundred members have no settled pastor, no membership enrichment programs. They consider themselves "Bible people" and their religious group experience consists of listening to their fellow Christian, what the outsiders call a lay preacher, expound his theological views.

Having looked at the more spectacular side of the town and country church problem, we might well turn to some of the brighter pictures. Surely, many will think of their own fine congregation, made of people whose roots are in the soil but whose eyes reach around the world, and whose hearts and minds are filled with that which we call world outreach.

Probably our attention was held best by our old friend and fellow elder of Lexington, Kentucky, days, Dr. Harold F. Kaufman, head of the rural sociology department at Mississippi State University. While readily admitting all the well-known changes, he made a great plea for the preservation of the primary, small community in an urban-industrial age.

Professor Kaufman is convinced that the "values of rural life," as he called them, still dominate the Southern scene. These are: the small group, the family and the neighborhood; independence and self-reliance; nature as a thing to be enjoyed and appreciated as well as controlled.

Professor Kaufman, who has been instrumental in gathering the Disciples together in Starkville, considers the church the primary institution in the small community. And he says, "Christian love is learned and expressed through personal contact, lived in the primary community."

One thing is certain. People are still here. We may have been able to live together in the past without learning how. We don't seem to know how now. Much learning took place in Louisville. Some of it will be transplanted to the communities represented there.

Meaning of the Incarnation

by Ralph G. Wilburn

IT IS inevitable that one who seeks to learn the meaning of human existence finds clues to the answer in particular events or persons, whose prophetic power generates insights for the searching mind.

The Jewish people found such clues in the event of the exodus from Egypt, combined with the prophetic influence of Moses. The Buddhists find their clues in the insights of the ancient Gautama.

For the persons who share the life of the Christian community, the person, Jesus of Nazareth, possesses this kind of revelatory power. In one way or another the great chorus of voices through the Christian centuries has joined with John in confessing that "the Logos became flesh and tarried among us; and that we have seen his glory, seen it to be full of grace and reality" (Moffatt translation).

I

In explicating the meaning of this central reality in Christianity, it must be remembered that there are four things which the Christian belief in Jesus as Immanuel does not mean.

(1) It does not mean that Jesus was "a god." Such a belief would be equivalent to polytheism—as if there were another god, or perhaps several gods, alongside the One Eternal God!

(2) It does not mean that the Logos incarnate in Jesus is a "created being" and not eternal God Himself. This Arian tendency inspired the ecumenical council at Nicea in the fourth century, to express the meaning of the Christ-reality experienced in Jesus as "true God of true God," "very God of very God" "of one substance with the Father." Only thus could monotheism be preserved, without forfeiting the centrality of Jesus as Christ; only thus could the truth be preserved that the Christ-reality is a structure in the very life of God Himself.

(3) It does not mean what Apollinaris of the fourth century contended, namely, that the body and soul of Jesus were human, but not his spirit, and that in the case of Jesus, the human spirit was replaced by the divine spirit. Whenever the story of the Virgin Birth is interpreted in this Apollinarian way, which nullifies belief in Jesus' genuine humanity, serious damage is done to the church's faith in Christ. Jesus is not half-human and half-divine. We dare not impose upon him a condition of theological schizophrenia.

(4) It does not mean that Jesus was at first

merely human, and later grew into divinity, being, as it were, adopted by God. We become children of God by adoption, but what Jesus was he was by his own essential nature. Christianity affirms that, from start to finish, the event of this life represents the mighty act of God.

II

How then should we view the person of Jesus as Christ? What does the advent of our Lord's birth mean? First of all, in general, it means that the Eternal God was himself present and active in the life of Jesus, as fully as it is possible for God to be present and active in a genuinely human life.

Basically, what this means for religious experience is that something happens to a person as a result of the impact of Jesus' life upon him; as a result of this happening, he confesses that his life has been caught up by the creative and redemptive working of God, and that he has been drawn into a community of personally responsible relation with life's ultimate mystery. A door has opened, so to speak, and he stands—hearing God's word of judgment and of grace. This is the first meaning of the Incarnation: it means God's self-revealing activity.

Now this experience-centered way of understanding Jesus as the disclosure of God must be seen in sharp contrast with the doctrinaire view. The doctrinaire view says that the main value of Jesus is that he communicated to us some new truths about God; he taught us, for example, that the proposition "God is a gracious God" is a true proposition. But as Martin Buber reminds us, one can believe such propositions to be true, one can believe, for example, "that God is," and still live at his back; the man who trusts him lives in his face (*Two Types of Faith*, p. 40). We are saying that in and through Jesus God makes himself known to us, in all the warmth and power of His graciousness, so that we can trust Him, and "live in His face."

But let us look more closely at the quality of Jesus' personality. The unique thing evidently is that a fullness of God's love indwelt this person, the spirit of sacrificial love. Jesus therefore possessed the capacity for total surrender (love), for total sacrifice of his finite, historical self. Only such a one, it would seem, could rightly be designated "the Christ, the Son of God."

But we must not fail to see that because of this same quality of sacrificial love, humanity became itself, in a conclusive sense, in Jesus. Humanity

Ralph G. Wilburn is professor of historical theology at The College of the Bible, Lexington, Ky.

became full in Jesus, so that he became the representative head of the "new humanity." Jesus did share our human nature, and genuinely so, yet in such a fulfilling manner, says the Apostle Paul, that he is the Second Adam; he is the beginning of God's new humanity in history. The incarnation represents the original fact of man's truest and highest history.

Fullness of humanity and fullness of divinity meet in the person of our Lord. So that in and through Jesus, the most truly human being, we actually do meet the Eternal God, whose inner essence is Christlike love.

In Jesus we meet the lowliness of man and the loftiness of God. Hence Jesus' voluntary acceptance of the cross, during his ministry, and at its close, was a dramatic expression of humanity at its highest and noblest, and also a supreme test of his perfect unity with the Father.

As the Apostle Paul observed, Jesus is the true Son of God, that is, one who represents the essential unity of God and man, precisely because he did not selfishly grasp at equality with God, but emptied himself, gave up his finite self, even unto death.

What we are suggesting is that the key to an understanding of the event of the incarnation is the dynamic of redemptive love. If the love of Jesus was a perfect, self-surrendering love for others, then we would seem here to have reached a limit; we are already confronted by the infinite, in the finite.

III

But someone is bound to object: how can the spirit of love in Jesus be viewed as, at once, the spirit of the Galilean carpenter and also the redemptive love of God? Is there not still a paradox here? Have you really resolved the dilemma by regarding the love of Jesus to be "very God" in him?

Certainly, there is mystery here which will continue to tantalize our finite minds, for some time to come, I dare say. Yet if we bear in mind the nature of the reality which we find in Jesus, perhaps this ancient paradox of Christianity may not be entirely enigmatic.

We should take care not to get our idea of God somewhere else and then try to explain how it is that this elsewhere derived idea of God can fit into the framework of the incarnation. That way, we generate a host of difficulties.

Belief in the incarnation grows out of our experience of the presence of God in Jesus. This is the God we are talking about. It is the God, who, in his absolute holiness, requires of us unlimited obedience ("you shall be holy to me; for I the Lord am holy" Lev. 20:26), and who then through His forgiving grace supplies the power of renewal and obedience Himself.

It is the God who calls upon us, as Paul puts it, to "work out your own salvation with fear and trembling," but also it is the God who Himself,

says Paul, "is at work in you, both to will and to work for his good pleasure" (Phil. 2:12-13).

In 1 Cor. 15:10 the Apostle expresses the paradox more bluntly, by saying, "By the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me." This is the paradox of the Christian experience of grace: "I, yet not I, but the grace of God which is with me."

When one forgets this paradoxical character of Christian ethics, he falls easy prey to the sin of boasting and self-centeredness.

What really was wrong with the Pharisee (in the parable of the Pharisee and the Publican) who went up to the temple to pray? It was hardly an ethical fault, surely, that he avoided committing adultery; it was hardly an ethical fault that he was not guilty of acts of extortion and injustice; it was hardly a fault that he was so liberal in his stewardship—he gave considerably more than many modern church members.

So what was wrong, so terribly wrong, with that Pharisee? What indeed but his pride, which deceived him into thinking that he, and he alone, had done all these noble things, without any assistance from God's grace. Forgetting his dependence on God, even in his highest and noblest achievements, he fell headlong into the pride of autonomous man. Hence his condemnation before God, according to Jesus' own judgment.

How now does this Christian experience of grace shed light on the meaning of the incarnation? Well, is it not this same paradox to which reference is made in the portrait of Jesus in John's Gospel, who repeatedly said, "He who believes in me, believes not in me but in him who sent me?" (John 12:44)—I, yet not I, but the Father who sent me.

To be sure, Christians must draw a distinction between the relation of Jesus to the Father, and their own standing in God's grace. There is a grace that was given to Jesus, by virtue of which he was what he was; yet we must also speak of "the grace of Jesus Christ" which is given to us. The relation of grace which is ours depends on Jesus, as Christ and Lord. If God lives and works in and through us, in some measure, it is because He first lived and worked in our Lord without measure; it is because Jesus is the man who first conclusively fulfilled the conditions of the new humanity, namely, to be organically united to the God of infinite love.

If now Jesus is a prototype of Christian existence, are we not justified in finding in the relation of the Christian to God an analogy of the incarnation?—"I, yet not I, but the grace of God."

From the beginning, this awe-inspiring life represents the mighty act of God. This is God's doing; and it is marvelous in our eyes. "We have seen his glory, seen it to be full of grace and reality."



**Sly and Wickizer Announce
Plans for Meetings Dec. 8-11**

National Council's Missions Assembly

NEW YORK—The need for American churches to recognize the changes taking place in the world and to carry out their mission to the world with that knowledge, will be the basic concern of the first joint assembly of the Divisions of Home and Foreign Missions of the National Council of Churches, in Atlantic City, N. J., Dec. 8-11.

Announcement of the meeting was made by Dr. Virgil A. Sly, and Dr. Willard M. Wickizer, both of the staff of the United Christian Missionary Society, Indianapolis, and vice-presidents of the National Council of Churches for foreign and home missions respectively. All sessions will be held at the Ambassador Hotel.

The attention of 600 delegates will be directed toward the facts of life that are emerging in what Dr. Sly called "this troubled and revolutionary world."

"There is not a country within the whole world, including our own," he said, "that is not affected in some dramatic fashion by problems of revolutionary change." Dr. Sly is executive chairman for World Mission of the United Society.

Dr. Wickizer described some of the changes taking place in the world in commenting on what the joint assembly will consider:

"Geographical boundaries do not limit the problems faced by churches

in the United States. In a sense, the formulation of the foreign policy of our nation begins in the pew of the local church. At the same time our churches must work to redeem a society fraught with inter-group tensions and dominated by materialistic values—a society whose problems are compounded by the mobility and the geometric increase of its population."

Dr. Wickizer is executive chairman for home missions and Christian education of the United Society.

Delegates will meet in discussion groups to consider five topics of significance to both divisions: How valid are the present divisions of responsibility between home and foreign missions? Do we subordinate mission to missions? How can we close the gap between proclamation and performance? How can we break down walls of separation such as denominational versus ecumenical interests, social stratification, and denominational and "third force" groups? How do developments in our society condition our proclamation of the gospel, such as the resurgence of non-Christian

faiths, secularism and "rapid social change"?

**Visiting American
Servicemen . . .**

Dr. Edwin T. Dahlberg Plans Christmas Tour

NEW YORK—Dr. Edwin T. Dahlberg, president of the National Council of Churches, will leave Dec. 15 on a month-long world tour, spending Christmas with American servicemen and their families in the Far Pacific.

The trip will mark the first time that a president of the NCC has made such a round-the-world mission on behalf of the ten-year interdenominational organization.

He will be accompanied by Dr. Fred S. Buschmeyer, associate general secretary and director of the NCC's office in Washington D. C.

Dr. Dahlberg will conduct preaching missions at U. S. defense bases in Guam, Okinawa, Taiwan and the Philippines. Following that he will make a post-Christmas visit to refugee centers in Asia and the Middle East. He also will be in Burma.

On Christmas Day, the NCC head will preach at special services in Kadena Chapel, Okinawa, which will be broadcast by the armed forces network throughout the Far Pacific.

Pastor of Delmar Baptist Church, St. Louis, Mo., Dr. Dahlberg will continue for the seventh year, the NCC's tradition of sending its president to visit GI's and their families and chaplains at Christmas.

THIS IS THE ARCHITECT'S SKETCH of the new American Baptist Convention headquarters to be built at Valley Forge, Pa. Plans for the unusual design, which features a circular office structure slightly resembling the War Department's Pentagon in Washington, D. C., has been approved by the denomination's General Coun-

cil. Radiating from the three-story unit will be two one-story wings housing a printing plant, cafeteria-conference center. A chapel will rise from a central court in the office round. Ground breaking at the 55-acre site is set for next spring, with occupancy scheduled in 1962.



● Appeal Announced

Share Our Surplus

NEW YORK—Goal of the 1960 "Share Our Surplus" appeal of Church World Service, overseas welfare arm of the National Council of Churches, is \$865,210, it was announced here.

Dr. R. Norris Wilson of New York, CWS executive director, said distribution of slightly more than \$25,000,000 worth of U. S. surplus commodities to more than 20,000,000 hungry people in 25 distress areas abroad next year would be made possible by the SOS program.

Disciples give major support to the SOS program through Week of Compassion gifts. Week of Compassion allotment for Share Our Surplus is \$45,000 but gifts may be sent in all through the year to Week of Compassion. Special gifts are sent before distribution of Week of Compassion funds is made.

"Every dollar contributed in response to the SOS appeal," said Dr. Wilson, "pays for distribution of 300 pounds of food overseas." He explained that transportation of the surplus foods is largely defrayed by the government of the U. S. or that of the recipient peoples and that much of the distribution and necessary administrative work of the program is done by volunteers.

Source of SOS foods, the CWS official added, is stores of surplus commodities accumulated by the U. S. Commodity Credit Corporation under the agricultural price support system.

At Psychiatric Hospital In St. Louis, Missouri

Pastoral Training Institute Planned

ST. LOUIS—An Institute of Pastoral Care will be conducted at Malcolm Bliss Mental Health Center here Jan. 4-6, 1960.

It is being sponsored by the Metropolitan Church Federation of Greater St. Louis. The first session will begin at 2:00 P.M., Monday, Jan. 4. A period of registration will precede this session, beginning at 1:00 P.M.

The Institute is designed to equip the minister for more effective pastoral work as it emphasizes the relevance of dynamic psychology to his deeper ministry to persons with problems, to those who are ill, and to those whose lives are disturbed by any concern which involves the totality of his being.

It will deal with the relation of



medicine and psychology in healing, thus indicating how minister and doctor can work as a healing team.

Featured lecturer will be Dr. Otis Maxfield, minister of First Community Church, Columbus, Ohio. Dr. Maxfield received his Ph. D. degree in pastoral psychology from Boston University.

Participation of ministers, doctors, and other interested persons is welcomed. Advance registration of \$3 is required. Detailed program and registration blanks may be secured by writing Peter T. Burks, Protestant Chaplain, St. Louis City Hospital, 1515 Lafayette Avenue, St. Louis, 4, Mo.

1,555,460 American Baptists—8,233 More

NEW YORK—Membership in the American Baptist Convention reached a total of 1,555,460 last year, an increase of 8,233 over the year before, it was reported by the denomination's headquarters here.

At the same time, the number of ABC congregations during 1958 decreased by 117 to 6,245, according to the Convention's newly-released yearbook. Since 1946, the denomination has helped establish 277 new churches through pastoral support and other aid.

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RELAX . . .

BEATNIKS?

A couple of characters were walking through a southern swamp. Suddenly, one yelled, "Help! Help! An alligator bit off my leg!"

"Which one," cried his friend.

"I don't know," was the reply.

"When you see one alligator, you've seen them all."

AUTOMOTIVE SERVICE DIGEST

DAFFYNITIONS

Religious inertia is that situation in a church where you don't need any ushers.

FRANK J. PIPPIN

MINOR CARPING

I like your lesson comment, sir;

It's the best that I come by—But I wish you wouldn't use "infer"

When I think you mean "imply."

H. H. WIGGINS

(See CE-FR, Oct. 4, 1959, p. 16.)

There is a good reason why some women wake up surrounded by work—they went to sleep surrounded by it.

O. A. BATTISTA



Tour the Holy Land

Before attending the world convention at Edinburgh.

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For descriptive brochure and details write tour director, Dr. E. Robert Andry, Head of Department of Religion, Butler University, Indianapolis 7, Indiana.

De-Christianization

STRASBOURG, FRANCE—Dr. Marc Boegner, president of the Protestant Federation of France, sounded a strong warning here for churches to "wake up to the dangers of de-Christianization in the modern world."

The church, he declared, must "throw off its present crisis of immobilism" in order to fulfill its mission of preaching the gospel and prepare for the evangelization of tomorrow's world.

Addressing 300 French and Swiss delegates to the Paris Evangelical Missionary Society's general assembly here, Dr. Boegner stressed that the coming age will be "a super-technical one characterized by a frightful materialism."

DOORBELL EVANGELISM

LOS ANGELES—In a three-day "doorbell" evangelism campaign conducted by the Southern California-Arizona Methodist Conference, about 13,000 persons made "commitments" to join congregations or church organizations, campaign officials reported.

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NEWS IN BRIEF

PROPHET REJECTED

BERLIN—The management of the Evangelical Church of Berlin and Brandenburg has formally disassociated itself from a recent statement by Bishop Otto Dibelius, head of the Church, who denied that either the East German Republic or any other totalitarian state constitutes a "supreme authority" to which Christians owe allegiance in any Biblical sense.

URGES GOODWILL

MANNHEIM, GERMANY—Prof. Heinrich Bornkamm of Heidelberg, president of the Evangelical League, emphasized the need here for increased goodwill between the Protestant and Roman Catholic Churches in Germany.

Addressing the group's annual assembly, he described the two confessions as living "in some sort of mixed marriage" which continuously tries the fundamentals of their relationships. "Much depends on a good relationship between the two Churches," he said, "and the preservation of confessional peace."

MODERATOR IN SCOTLAND

EDINBURGH—Dr. John H. S. Burleigh, professor of ecclesiastical history and principal of New College, Edinburgh, has been nominated moderator-designate of the General Assembly of the Church of Scotland, succeeding Dr. R. H. W. Shepherd upon election by commissioners (delegates) to the Church's 1960 General Assembly next May.

OLDEST DIVINITY SCHOOL

NEW BRUNSWICK, N. J.—Dr. Justin Vander Kolk was installed as president of New Brunswick Theological Seminary here at ceremonies marking the 175th anniversary of the oldest divinity school in America.

Established in 1784 in New York by the Dutch Reformed churches of that area, the school was moved here in 1810. Its campus adjoins Rutgers University.

KC VS. MASONS

RICHMOND, CALIF.—The California State Council of the Knights of Columbus has protested the use of Masonic ritual in the dedication of a new public junior high school here.

Arthur J. Melka, state secretary of the Knights of Columbus, wrote to the school governing board in protest of the Masonic ceremonies. He said the KC's "along with others, must protest the privileges allowed to one religious society, the Masonic order, to conduct the ceremonies of laying the cornerstone of the new Charles Adams Junior High School."

SEPARATION FROM GOD?

OKLAHOMA CITY—Separation of Church and State does not mean separation from God, the Oklahoma State Supreme Court ruled here in deciding the legality of a non-denominational chapel on grounds of a state institution.

The decision will allow trustees of the estate of the late W. A. Graham, a Pryor banker, to go ahead with plans to construct a \$126,000 non-denominational chapel at Whitaker State Orphans' Home at Pryor.

Mr. and Mrs. M. W. Williams of Mayes County had brought action to stop chapel plans, contending it was unconstitutional to erect a religious building with the \$1,700,000 Graham had left to city, county and state government. They cited both Oklahoma and federal constitutional bans against using state money for church matters.

BUTTRICK TO UNION

NEW YORK—Dr. George Arthur Buttrick, for 27 years pastor of the Madison Avenue Presbyterian Church in New York City, will return to New York next fall as the Harry Emerson Fosdick Visiting Professor at Union Theological Seminary.

For the past five years Dr. Buttrick has been chairman of the board of preachers and "Plummer Professor of Christian Morals" at Harvard University.

Rules "Reading Room" Is Not a Church

OKLAHOMA CITY, OKLA.—A Christian Science reading room in not a church as far as state liquor laws are concerned, the state liquor director, Roy P. Parham, ruled here.

The decision followed a protest of a license for a liquor store which would be within 300 feet of a reading room. State liquor laws prohibit a store from being in the same block or within 300 feet of a church.

The applicant for the license withdrew his application after the ruling in his favor, explaining that he did not want to incur ill will of the church.

Deadly Exegesis

ATLANTIC CITY, N. J.—A six-year-old Jehovah's Witness girl, whose parents refused to allow her to receive a blood transfusion on religious grounds, died here after an emergency operation.

The girl had suffered a depressed compound fracture of the skull when she was struck by an automobile. Her parents, Mr. and Mrs. Joseph

Yorinko of nearby Absecon Highlands, told physicians they could not permit the transfusion because it would be the equivalent of "eating" blood, and this is forbidden in the Bible.

Dr. Harry Subin, chief of surgery at Atlantic City Hospital, said before the operation that "we all feel we're going in with one hand tied behind our backs, because in case of further loss of blood or shock we have little recourse."

Roman Church Scholar Hits Bible Literalism

INDIANAPOLIS—A scripture scholar has warned Catholic teachers that a fundamentalist approach to the teaching of the Bible can be damaging to their students.

In employing fundamentalism—the interpretation of the Bible according to its purely literal meaning—"we impose the attitude that any other approach is non-Catholic, sinful and not to be discussed," said John L. McKenzie, S. J. professor of Scripture at West Baden (Ind.) College.

Having been taught for many

years only literal interpretations of all Bible stories, he added, "pupils begin to think of the passages as containing precise historical truths."

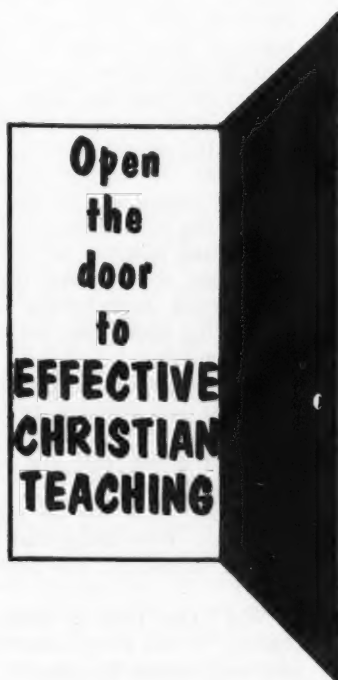
However, the priest said, recent Biblical scholarship "has greatly qualified" many previous interpretations of Scripture, especially those based on a fundamentalist approach to the Bible.

Weatherhead to Retire

LONDON—Dr. Leslie D. Weatherhead, 66, often called the "best known religious writer in the English speaking world," has intimated here his impending retirement as pastor of London's famed City Temple after 23 years in that post.

WANTED: CANADIAN MINISTERS

The United Church of Canada reports 646 fewer ordained ministers than in 1925, while the number of persons under pastoral care has doubled. They are using retired men, men with short-course training and students to serve the churches.



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CURFEW

CAPRICE

I'M DON SMITH, and I have a gripe!

My dad has read too many articles on juvenile delinquency. He's beginning to look at me like he's visually frisking me for a switch blade or a pair of brass knucks. Sometimes I think he's disappointed that I'm content with my stuffy pursuit of sports and girls. Better limit it to sports. I just try to walk slow enough for the girls to catch up, which they do, only they're always in such a tizzy to overtake some other guy, they leave me several steps behind, so in a way, I am pursuing.

Fancyville's sort of Rip Van Winkly. We haven't reached the waking-eye-rubbing stage yet but my dad is convinced all the articles are right and that delinquency is bound to be lurking around some corner—and he's going to protect that corner.

When he left for town council, of which he is a member, lugging enough magazines and newspapers to conduct a one-man paper

drive, Pinky Adams who lives next door remarked, "My gosh, do you mean your old man reads? Mine hasn't got past the TV commercials for years."

Calling our fathers the "old man," is about as near to juvenile delinquency as anyone in Fancyville ever got. After all, in a town of six hundred—counting cats, the cats are likely to be the only midnight prowlers. What's to be delinquent about? We like school. After a few hours on the football field or tossing a basketball around, who's got energy to swipe hub caps? Heck, we swap hub caps! New caps are likely to show up on some old crate, while the new car's taken down a notch with its poorer relations' accouterments. As for slugging old people, the kind living in Fancyville could slug right back and how!

But my dad!

Even knowing he had become suspicious of us kids, (A's no longer for apples, it's for adolescents) and we're being studied

closer than botulism bacillus, the why of all the literature he was carrying didn't wallop me. Certainly it didn't clang the tocsin that he was loaded to shoot the works clearing the lamp posts of any after-sundown leaners or protect the cement from the wear and tear of corner loiterers. Later I discovered he had persuaded the councilmen to desert their usual pastime of shooting the breeze, for a liberal briefing on juvenile misbehavior, while expounding about that old ounce of prevention.

"What's new?" Mom asked at breakfast next morning, perky as a sparrow with her bright brown eyes and brown hair and about the same size.

The old brain set up signals right then. What about that armload of literature, the previous night?

"Wel," Dad tried to look nonchalant, "it was a very interesting and progressive meeting." The girls say he looks like an older Rock Hudson. "We decided on

a nine o'clock curfew."

"A nine o'clock curfew," I gargled, "Gee, Dad, they roll up the sidewalks at sundown now. A nine o'clock curfew would scare everyone out of their beds!"

He gave me "that's just like an adolescent" look. "There's things you may not know about," he said mysteriously.

"Like what?" I asked.

He ignored me. "Pete Perkins," he continued scathingly, "as usual turned a serious discussion into a farce. I felt we should use 'Home, Sweet Home' as our reminder but guess what he dug up."

Mom laughed. "Oh, Thomas, just because that man in your old home town used to play 'Home, Sweet Home' every Saturday night on the water works whistle, doesn't mean Charley Jensen can do it."

"Charley can play anything on anything," Pop retorted, "but Pete, just to be smart, insisted on having him play 'Good night, Marie' or some silly thing like that. A nice song that would be."

"Oh," Mom squealed, "that used to be my father's favorite. It has such a cute tune."

"Well," Dad growled, stalking out. "I hope others prefer something dignified. I had hoped for understanding in my own home."

So the great Fancyville hassel got under way.

Charlie Jensen was a grumpy old fellow who, rumor rumbled, had once played in a name orchestra but, if so, he wasn't bragging. He worked for the village utilities and had charge of blowing the fire whistle, etc. Come to find out he had sense, too.

Curfew was delayed until the council could reach a decision on whether we were to be lulled to sleep by the composition of Payne or a more modern sprightly tune. The more conservative leaned toward the former while the waggish boosted Pete's choice to first on Fancyville's Hit Parade.

I had my first fight with Pinky Adams, my best friend. He whistled the opening bars of the op-

position's choice once too often.

Mom came flying home from her auxiliary meeting ten minutes after leaving. "When I went in I could hear everyone chattering like blackbirds arguing whether to head south or not, but they turned dumb as a giraffe when they saw me, so I just said, 'Sorry, I didn't mean to interrupt' and walked out."

Dad laid down the evening paper. "And don't you dare say a word, Thomas Jefferson Smith," Mom snapped. "You're to blame for all this. And just look at Donald's black eye." In all my fifteen years I'd never seen Mom so mad.

"I've got to see a dog about a bone," I muttered, shutting the screen door with care. I had to do something and right away. The little old bonfire Dad had started looked like a conflagration about to smoke up my own home. How silly can people get? A thought hit me hard. Was Fancyville so dull we had to pick up any little excuse to dig up some excitement?

I'd been moseying along kind of unconscious, then I looked up; I was in front of the light office. Looking in the window I saw Charley pattering around inside and before I knew where my feet were going, there I was inside, and before I knew what I was talking about I'd told Charley my troubles. I also found myself telling him about an idea I'd woke up with the previous night.

Charley listened. Instead of giving me the brush off I'd expected, he seemed interested. He even showed me how he could play a tune on the whistle. He'd rigged up something that looked like a Rube Goldberg invention, but he said he could play any tune on it he wanted. Well, to confine myself to short-story regulations, we talked for two hours or more, then he agreed to meet with a bunch of kids that night to get their reactions.

I sure cracked my shirt tail for the next hours but I had a lot of promises to come. Their reactions, especially the girls, were enthusiastic; even the guys

showed plenty signs of approval. Charley made a speech explaining my father's reasons for wanting a curfew. Then the kids began taking things apart and putting them together again. They all realized we had been sort of sliding along in a rut and that's when things are likely to happen. By the time we broke up we had laid tentative plans for the alternative to a curfew which none of us wanted.

Fortunately, it was vacation season, so we had time to carry out the first part of our plan. Bill Peterson borrowed his brother's truck with a loud speaker. The ones who had their own cars, or could beg or borrow one with the promise of secrecy, took them all out to a farmer friend of Charley's with a large machine shed mostly empty. There we could work undisturbed.

Our parents were curious as all get out, but as long as Charley was mixed up in it, they didn't worry.

We had it planned for the night before the town council met. Before six o'clock that night we all converged on the farm. As usual, Fancyville was sleeping like old Rover, but when we hit town it woke up, and how!

In the back of some trucks we had makeshift scenery set up with actors and actresses in pretty makeshift costumes. One group was putting on a comedy scene and another displayed an episode from Romeo and Juliet.

The cars were full of kids in theatrical makeup, and as we rolled into main street, the first blaring sounds tootled from Charley's whistle. "There's a Hot Time in the Old Town Tonight," he proclaimed and, believe me, he did it good and loud. It sent dogs howling and people rushing to see what was up. We came to a halt in front of the town hall, our banners proclaiming "The Fancyville Little Theater Group."

The next banner lettered "Our Alternative to a Curfew." "Help us and we'll stay off the streets,"

(Continued on page 25.)



"Where the Scriptures Speak . . ."

by the Editor

December 13, 1959

Scripture: Acts 11:1-18.

SHOULD the younger minister know everything there is to know, when the seminary hands him his diploma? Some people must think so, judging from remarks and letters that we have had through the years which expressed surprise or even condemnation when the young man made mistakes.

The lesson today about Peter may at least make us a little more tolerant of those who have not yet comprehended the way of the Lord perfectly. It might even cause us to examine our own ways, those of us who have attempted to walk the Christian way through the years, for we might still have something to learn.

The lesson continues the life story of Peter. We could never doubt his sincerity and absolute devotion, following his sermon on the day of Pentecost. As a matter of fact, even in the midst of his mistaken concepts during the days when Jesus was still on earth in the flesh, we are inclined to like Peter, and to believe that he is going to come out at the right place. But he had many problems to solve. His devotion did not necessarily give him all the understanding that he needed.

When Peter did understand, he acted. We learn from the lesson today how he finally understood the relationship between the Lord Jesus Christ on the one hand and different kinds of people, on the other. Peter had gone along with the customs of his own particular heritage and assumed that in order to be a Christian he must keep closely to the ways of the fathers.

One day Peter "saw a vision."

(Acts 11:5.) It was the most practical and the most needed vision that anyone ever had, I suppose. If you are not familiar with it already you will want to read the text carefully. Also you will want to read Acts 10:9-48 (if you are preparing to teach). This gives a more detailed account of the experience.

We learned from the earlier passage that Peter was waiting for a meal to be prepared and he was hungry. (Acts 10:10.) So the vision concerned things to eat. The difficulty was that some of the things in the sheet let down from heaven were traditionally unclean foods, as far as Jews were concerned. Like the cock that crew three times, this scene was repeated three times, and at the "very moment" that the scene occurred the third time, someone knocked at the door downstairs. (Acts 11:11.)

Cornelius had seen a vision also, and had sent his men to Peter as the result of it. (Verse 13.) This seemed to leave Peter with no alternative except to accept the whole thing as the will of God. He went to the Gentiles and preached Christ to them. It must have surprised him somewhat, even as it did his hearers, who were now questioning his actions, that "the Holy Spirit fell on them just as on us at the beginning." (Verse 15.)

This is perhaps the best place to look back to the very first verses of the lesson today and notice the reason why Peter was telling of his experience at Joppa and his preaching in Caesarea. It was because "the apostles and the brethren who were in Judea" had been hearing things. They may not have been displeased to hear that the Gentiles had received the word of God. But this was no excuse for Peter to eat

with them! (Verse 3.)

This is the point of the whole account. It must have seemed very important to Luke, for he had already told the experience in Chapter 10. Now most of it is repeated as an explanation of what Peter did when the brethren in Judea questioned him. There is no attempt to deny that the Gentiles could accept the gospel. The Great Commission has been taken seriously by many, from the very beginning.

Likewise, Gentiles had been received, even in Jerusalem, providing they would accept certain of the Jewish laws and be proselyted to the Jewish faith.

Eating together was a sign of social equality to the Jews, and biased Jews could not think of eating with anyone who was "unclean." The trouble, according to Peter's understanding of his vision, with that point of view is that God has a different conception of uncleanness from that which the Jews had.

The oneness of people was to be determined by the presence of the Holy Spirit in their lives (Verse 17), and not by their man-made social distinctions. Aside from the personal factors involved, another problem faces us in this lesson. That is, the difficulty we find in admitting that Christianity, in Jerusalem, was pretty sectarian. Every devout Christian, apparently, was a devout Jew who kept the law of Moses faithfully.

When we speak of the New Testament church, a phrase which we love so well, we obviously do not mean a sect of Judaism, as exemplified by these people. The spirit which Peter gained through the experience with Cornelius, the spirit which prevailed in the Antioch church, this is much more descriptive of



Meaning for Today

by Hugh M. Riley

a true "New Testament church."

Men have tried, through stressing their social customs and through church laws, to restrict the activity of God. On his part, God continues to offer food of all sorts, in one great sheet, to all who will eat.

The Scripture

Acts 11:1-18

1 Now the apostles and the brethren who were in Judea heard that the Gentiles also had received the word of God. 2 So when Peter went up to Jerusalem, the circumcision party criticized him, 3 saying, "Why did you go to uncircumcised men and eat with them?" 4 But Peter began and explained to them in order: 5 "I was in the city of Joppa praying; and in a trance I saw a vision, something descending, like a great sheet, let down from heaven by four corners; and it came down to me. 6 Looking at it closely I observed animals and beasts of prey and reptiles and birds of the air. 7 And I heard a voice saying to me, 'Rise, Peter; kill and eat.' 8 But I said, 'No, Lord: for nothing common or unclean has ever entered my mouth.' 9 But the voice answered a second time from heaven, 'What God has cleansed you must not call common.' 10 This happened three times, and all was drawn up again into heaven. 11 At that very moment three men arrived at the house in which we were, sent to me from Caesarea. 12 And the Spirit told me to go with them without hesitation. These six brethren also accompanied me, and we entered the man's house. 13 And he told us how he had seen the angel standing in his house and saying, 'Send to Joppa and bring Simon called Peter; 14 he will declare to you a message by which you will be saved, you and all your household.' 15 As I began to speak, the Holy Spirit fell on them just as on us at the beginning. 16 And I remembered the word of the Lord, how he said, 'John baptized with water, but you shall be baptized with the Holy Spirit.' 17 If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could withstand God?" 18 When they heard this they were silenced. And they glorified God, saying, "Then to the Gentiles also God has granted repentance unto life."

IN PAUL'S first Corinthian letter is the familiar "love chapter." He calls it "a more excellent way." Whether this is the sort of love every human ought to demonstrate or the perfect love which God has given for a pattern is not quite clear.

One thing is clear. The love which "suffereth long and is kind" is Christ's special gift to those whom he calls to service. Take the case of Peter, the impetuous—no matter how much he professes his love for his Lord, there is always another time for patient, forgiving and gentle rebuke. Peter may be the worker of wonders, the proclaimer of the resurrection, healer of the lame and the sick, bearer of the keys of the Kingdom, but he still needs God's inexhaustible patience.

Peter was on the lake. Jesus came toward him across the water and Peter was afraid. In his need for reassurance he asked that he, too, might walk on the water. So Jesus beckoned him, but Peter began to fail and cried in desperation, "Lord, save me." There was the will but not the strength. Jesus rebuked him gently—"O thou of little faith, wherefore didst thou doubt?"

In an upper room Peter firmly declared his loyalty, but Jesus, knowing him well, said, "Simon . . . Satan asked to have you, but I prayed for you that your faith fail not; when you turn again strengthen your brethren." It was a preview of Peter asleep in Gethsemane—Peter denying his Lord in a courtyard. This took a great deal of forgiving from Christ.

In their final moments to-

gether, someone asked Jesus, "Will you at this time restore the Kingdom to Israel?" Maybe it was not Peter, but I would surmise that he asked the question. He is still trying to overwhelm or circumvent Christ. Had the decision what to do with Peter been mine, by this time I would probably have said with some show of firmness, "Peter, either make up your mind to follow or let me find someone else to carry the keys of the Kingdom." But not Christ whose immeasurable patience still gently replies, "It is not for you to know times or seasons, but you shall receive power . . . and you shall be my witness."

Again there must be careful and detailed explanation for Peter's benefit of the urgency and scope of the gospel. At Joppa Peter was working with an orthodox group of his Jewish brethren. He was about to be challenged by the Gentile world. Cornelius wanted to join the Christian community. Peter was not ready to receive him. A vision invited Peter to eat Gentile food and then reminded him that what God has provided is never common or unclean.

Had I been God, I would have turned elsewhere by now, but a patient Lord waits until Peter can be brought, reluctantly, into a wider world of faith. Always Christ performs this miracle of patience and gentleness even though the demands of the gospel are imperative. Peter proved that the love which Christ invested in him was well spent. He accepted the larger mission. He welcomed Cornelius into the fellowship. He demonstrated that God is very patient, very kind.

Tips for Households with
The Very Young and Elderly

Fire Prevention at Home

Is yours one of the families with very young children or elderly people that require special attention in protection against fires?

If your household includes children under 14 or adults over 65, the answer is an emphatic yes. Most of the thousands who die in home fires every year are children and elderly people. Those who are most helpless when fire strikes need added protection from you—in the form of a family program of fire-prevention.

These tips, offered by the National Board of Fire Underwriters, should provide the basis of a year-round safety program:

First of all, work out a Home Escape Plan, with alternate routes to the outdoors from every room. Hold practice drills to be sure each member of the family is capable of taking the routes as mapped. Prepare a workable

plan for reaching and rescuing anyone who is partially or completely helpless. Always end drills at the same pre-arranged meeting place, so everyone can easily be accounted for.

To safeguard your children:

1. Keep matches out of reach of small children.

2. Buy inexpensive caps—hard for young children to detach—to cover unused light sockets.

3. Keep children away from range burners. Best idea is to set aside a play area near the kitchen, so you can keep an eye on them while doing your kitchen chores.

4. Leaving little children alone, even for a few minutes, endangers their lives. If an emergency requires that you run a brief errand, and you can find no one to stay with the children, make certain there are no open fires and no combustible materials close to a source of heat.

5. Select a responsible baby sitter—it's wise to have the same one whenever possible—and brief her on your home safety program. Show her where all the exits are and how to get out in case of fire. Be sure she understands that in a fire emergency she should get the children out of the house first, then call the fire department and only then to notify you.

To protect oldsters:

If there are elderly people in your household see to it that they do not wear garments of loosely woven materials, or with long sleeves or belts which can easily catch fire. Check heating pads regularly to be sure cord and pad are in good condition. And explain to older members of the

family how to operate any electrical appliance that they may have occasion to use.

Keep an eye on older smokers who are apt to doze. If there is a tendency toward absent-mindedness, try to keep track of where they put matches and lighted pipes, cigars or cigarettes.

Also, be on the alert for irons left plugged in and stove burners left on.

In making sure your home is fire safe, don't neglect the general rules:

Keep home heating equipment in good repair, storage areas free of rubbish and avoid overloading electrical circuits. Make sure each room has an adequate number of outlets. Forbid every member of your family—from the youngest to the oldest—to use gasoline, benzine or other similar flammable liquids for cleaning clothing or floors.

If you do all these things, you'll greatly reduce the chances of fire emergency in your home.

Get the Beauty of Candlelight Without the Danger of Flame

Operate on ordinary flashlight batteries . . . amazingly realistic . . . designed to reproduce the soft, mellow glow of burning wax candles! Carry safely in processions, caroling, etc! Made of sturdy, light, white-enameled aluminum. 1 1/2" diameter, 5 3/4" high. Complete with 2 1/2 volt candle flame lamp. 45A457, without batteries, \$1.80. Replacement bulbs, 45A458, \$.55 each. Batteries, 45A516, \$.20 each.



(No quantity rate)

Christian Board of Publication
Box 179 St. Louis 66, Mo.

Going to India

CHICAGO, ILL.—Dr. and Mrs. Wayne L. Wertz and family sailed from Brooklyn, N. Y., recently aboard the Netherlands Freighter, the "MS Banggai," with Bombay, India, as their port of debarkation.

Wayne Wertz, M. D., a diplomate of the American Board of Surgery, is an affiliated missionary of the Christian Missionary Fellowship and is scheduled to go to Landour, Mussoorie, India, for his first term of service. He is a graduate of Northwestern University School of Medicine and completed a four-year residency program in surgery at Detroit's Receiving Hospital.

Dr. Wertz is a member of the Church of Christ in Bryan, Ohio, with associate membership at Englewood Christian Church in Chicago. Mrs. Wertz is a member of the Englewood congregation.

NEWS

of the Brotherhood

Program Includes Gary
And Hammond Areas

Evangelistic Pilot Project in Chicago

CHICAGO, ILL.—A concerted city-wide evangelism campaign, termed a pilot project for Disciples, will be launched in the Chicago-Gary-Hammond area Jan. 1, 1960.

It is one of the first city-wide evangelism enlistment programs for the Christian Churches according to Donald M. Salmon, director of evangelism for the United Christian Missionary Society, Indianapolis. He said the three-month campaign may have far-reaching implications for other Disciple churches, and termed it a "pilot project in new techniques."

The program will encompass the three cities through 19 churches, under the sponsorship of the Chicago Disciples Union. C. Harvey Lord, minister, Villa Park Christian Church, Villa Park, Ill., chairman of the Union's evangelism committee, will be in charge.

The entire area is to be covered by members of the various churches. Salmon and other brotherhood speakers will lead four mass meetings Jan. 10-17, to bring inspirational messages and give instructions.

More than 7,000 member-evangelists will gather March 6 in preparation for the visitation phase. March 16 each church will have a special program. Included in these programs are an exchange of ministers whereby each pulpit will be occupied by a minister of another church nearby.

K. Everett Munson, minister, First Christian Church, Maywood, key-noted the preliminary planning session this past week by calling for "a united witness for Christ." Munson told church leaders that a co-operative enlistment program, such as this, will be a strong witness.

The first of three "decision days" is scheduled March 13. The other two will be Palm Sunday, and Easter. Also included in the overall planning are new-member receptions and a follow-up program after Easter.

Restoration Project

Vachel Lindsay House

SPRINGFIELD, ILL.—The Vachel Lindsay house here has been restored and is now open to the public. Located at 603 South Fifth Street, nearly \$50,000 has been contributed by friends to purchase and renovate

the old residence built in 1848.

The famous American poet was a lifelong member of First Christian Church here and his parents, Dr. and Mrs. Vachel T. Lindsay, were considered pioneer members of the congregation. His sister, Olive Lindsay Wakefield, served as First Church's living link missionary to China, beginning her service in 1906.

Born in 1879, Vachel Lindsay, attended Hiram College, Hiram, Ohio, and for some years served as a lecturer for the YMCA and the Anti-Saloon League.

He traveled through many states on foot, reciting or singing his own verses like an ancient minstrel and delivering an occasional lecture in return for food and lodging. His writings were many, however he is perhaps best known for his poem, "The Congo."

Lindsay died Dec. 5, 1931.

Hiram Professor, 85, Died in September

John Kenyon Was Phonetics Expert

HIRAM, OHIO.—The Hiram community was saddened Sept. 6 by the death of Dr. John S. Kenyon, 85, professor emeritus of English at Hiram College.

Born in Medina, Ohio, Dr. Kenyon graduated from Hiram in 1898, received his master's degree from the University of Chicago in 1903, and his doctorate from Harvard in 1908.

Before coming to Hiram as head of the English department in 1916, Dr. Kenyon taught Greek and mathematics at West Kentucky College, Mayfield, 1898-99; was professor of Greek at Christian University at Canton, Mo., 1899-1901; was a fellow in English at the University of Chicago, 1903-04; and professor of English at Butler University, Indianapolis, 1906-1916. He retired from Hiram in 1944.

Dr. Kenyon's special interest was phonetics, for which he became well known in scholarly circles. He was co-author of "A Pronouncing Dic-

tionary of American English," and author of many other scholarly articles, but perhaps his most widely known work was the Guide to Pronunciation for Webster's International Dictionary, Second Edition, published in 1950. Also widely known was his textbook on phonetics, which ran nine editions.

A member of the Hiram Christian Church, Dr. Kenyon served on its official board for many years, and was active in community affairs even after his retirement from the college faculty.

● Pastor of Centennial Christian Church, St. Louis

W. K. Fox Honored

ST. LOUIS.—The congregation of Centennial Christian Church, here honored its pastor, William K. Fox, on the occasion of his ninth anniversary as the minister of the church.

Mr. Fox was presented with a gift of money from the church members and was cited for his pastoral leadership in the congregation—one of the largest Negro churches in the brotherhood.

Among those present to extend greetings were W. Elbert Starn, executive secretary of the Disciples Council of Greater St. Louis, and Robert M. Young, president of the Disciples Council. Bringing greetings as a friend and on behalf of *The Christian Evangelist-Front Rank*, of which Mr. Fox is consulting editor, was James M. Flanagan, associate editor.

Chairman of the special meeting was Mrs. Finis W. Sims.

Advent Activity Told

BUFFALO, N. Y.—University Christian Church here observes the first Sunday night in December each year with a "decorate-our-church-for-Christmas party."

The people come about four o'clock and each one goes to his own classroom where the teacher or a committee has materials for decorating. Everyone is busy till six o'clock when all gather for supper in the dining room.

After the meal they go on a tour of the newly transformed rooms. Last of all they gather in the candle-light sanctuary for carol singing and short inspiration program.

As they leave each one receives a box in which he will save money for the Christmas offering.

NEWS CAPSULES

● **First Christian Church, Sidney, Neb.**, sponsored a School of Alcoholism on Sunday evenings during October. Speakers at the school included: Dr. Robert Benner and Dr. Hugh J. O'Donnell. The final session was given over to a panel discussion of the problem with several prominent persons in the area participating. W. K. Hasenyager is pastor of the church.

● Four years ago East Dallas Christian Church, **Dallas, Tex.**, put into operation the church's prayer-phone. During that time the prayer-phone has rung 840,000 times for an average of about one call every three minutes, 24 hours a day. W. A. Welsh is minister of the East Dallas congregation.

● **R. L. Riddell**, retired Christian Church minister living in **Lexington, Ky.**, preached for several Sundays recently at Bethany Christian Church in Jessamine county, Kentucky. Bethany Church is Mr. Riddell's home congregation.

● **Jack L. McMahan**, associate minister of Central Christian Church, **Indianapolis, Ind.**, was ordained to the Christian ministry recently. Myron C. Cole, pastor, preached the ordination sermon. On Nov. 15 Mr. McMahan became pastor of the new Crestview Christian Church in north Indianapolis. The new church will be the 53rd Christian Church congregation in the greater Indianapolis area.

● **Central Christian Church, Enid, Okla.**, honored Dr. Henry Hobart recently in recognition of his 30 years' service as choir director. Over 200 were present for the testimonial dinner, including Dr. Hobart's family, former choir members and organists. He was presented with a gift from the choir and a notebook of appreciation letters.

● **First Christian Church, Alvin, Tex.**, presented A. E. Burns with an Honored minister's pin. The presentation was part of the Week of the Ministry observance. Mr. Burns retired from the active pastorate in 1953 following 36 years in the ministry. He served the Alvin church for 18 years and now makes his home in the community. He offici-

ated at over 500 weddings and more than 600 funerals.

● **Joe B. Maffett**, minister of First Christian Church, **Athens, Ohio**, is president of two ministerial associations this year: Athens city ministers and the Athens county ministers. During the 16 years of his ministry at Athens this is the third time he has been president of both organizations.

● **Annie Craven**, member of Community Christian Church, **Kansas City, Mo.**, was recently honored when she was presented with the God and Community Award of the Girl Scouts of America. Frank Pippin, pastor, presented the award to her at a morning worship service.

● **First Christian Church, Clyde, Kan.**, celebrated its 75th anniversary recently. The congregation was organized in October, 1883. Because of the devastating flood in the area a year ago it was necessary for the observance to be scheduled this fall. Dr. C. K. Thomas, professor in the Graduate Seminary, **Enid, Okla.**, was speaker for the occasion. Professor Thomas formerly served the Clyde congregation as minister. Ernest W. Burke is pastor of the church.

● **First Christian Church, Seymour, Tex.**, has established a Casa de Amistad (House of Friendship). The project was initiated in order to make Christian contact with the many Latin American people in the area this fall for the cotton harvest. The work is supervised by B. Robert Devin, pastor of the church. Although sponsored by the Christian Church, a great deal of help has been received from many people and businesses in the community. Free coffee is provided, magazines are available and many other evidences of friendship are present.

● **Willis Jones**, president of the Disciples of Christ Historical Society, was honored by Culver-Stockton College, **Canton, Mo.**, Oct. 15 with the conferring of the honorary degree of doctor of laws at a special convocation. Dr. Paul Carpenter, dean of the college, presented the candidate for the degree and Dr. Fred Helsabeck, president of the college, conferred the degree.

● **R. H. Miller**, director emeritus of the Christian Board of Publication and formerly a resident of Cleveland, Ohio, is now at 210 West Pike Street, **Martinsville, Ind.** Dr. Miller is a former editor of *The Christian-Evangelist*.

● **John F. Bellville, Charleroi, Pa.**, who suffered a severe coronary on the opening day of the International Convention of Christian Churches at St. Louis, Mo., has sufficiently recovered to move to 120 Edgewood Drive, **Gallion, Ohio**, where he and Mrs. Bellville will make their home. Mr. Bellville gave 47 years to the ministry, the last seven at Charleroi.

● **Richard W. Mills** was ordained recently to the Christian ministry at First Christian Church, **Cheyenne, Wyo.** The sermon of ordination was given by Stephen J. England, Dean of the Graduate Seminary Phillips University. Mr. Mills is completing his work in the seminary and serving as pastor of Linden Street Christian Church, **Sapulpa, Okla.**

● **Harvey Park Christian Church, Denver, Colo.**, dedicated its first unit of a building program Sept. 13. The congregation was organized in 1957. The first of four units to be erected cost \$55,000 and consists of a room for worship seating about 200, seven classrooms, office, kitchen and small worship room. Verlin H. Stump, city secretary for the Denver Christian Churches, has served as the minister since the beginning of the congregation.

● **Miss Annie Laura Lewis**, member of First Christian Church, **Hampton, Ga.**, was crowned "Junior Miss Georgia" on Oct. 13. She will now enter the Junior Miss America competitions in Mobile, Ala., next March. Miss Lewis, a high school senior, is planning to pursue a career in Christian education.

● **Myron C. Cole**, pastor of Central Christian Church, **Indianapolis, Ind.**, was the speaker on Nov. 8, for the CBS Church of the Air. Music for the service was provided by the Chancel Choir of Central Church.

● **Buel Buzzard**, evangelist, led in a revival meeting at Filley Christian Church near **Stockton** in Cedar county Missouri. He was assisted by Floyd Forkner, Richards, Mo., as song leader. Chester A. Balf is minister of the Filley church. The meeting resulted in ten additions to the church.

● **Mrs. Florence Richey** of University Street Church of Christ, **Eugene, Ore.**, began her duties as a house-mother in Judith Turner Hall on Sept. 3, at Turner Memorial Home, **Turner, Ore.** Before coming to Oregon, Mrs. Richey was a member

of the Christian Church in Wellington, Kan., and the Christian Church, Perry, Iowa.

● Turner Memorial Home, Turner, Ore., observed its 26th anniversary Oct. 18 with an appropriate service. The program gave honor to many of the pioneer Christian Church ministers who helped to establish the restoration movement in the Northwest. Some of the honored ones now live at the home.

● Charles E. Hannan, for seven years pastor of Sunset Park Christian Church in Santa Monica, Calif., has resigned effective early in 1960. During his pastorate 259 people were baptized, local offerings increased 140 per cent and world outreach gifts increased 12 times.

● First Christian Church, Hagerstown, Md., is building a new church and education unit which will cost about \$715,000. Completion date has been set for the fall of 1960. Wilbur S. Hogevoil is pastor of the church. William M. Norment, minister emeritus, along with Mrs. Norment, returned to Hagerstown to participate in the ground breaking services. Mr. Norment served the church as pastor from 1918 to 1956.

● Mr. and Mrs. Caspar C. Garrigues celebrated their 60th wedding anni-

versary on Oct. 18. Mr. Garrigues is a retired Christian Church minister who now makes his home in Kansas City, Mo. After preaching for ten years in Philadelphia, Pa., the family moved to the Midwest where Mr. Garrigues held pastorates at Albion, Ill., Hammett Place Church in St. Louis, Mo., Joplin, Mo., Iowa City, Iowa, and Swope Park in Kansas City. Also Mr. Garrigues served some time with the National Benevolent Association and the Pension Fund. Recently he has held several ad interim pastorates.

● Leland S. Cook, San Diego, Calif., is serving as the ad interim minister for Highland Christian Church in Hobbs, N. M. The Highland congregation was just recently organized.

● First Christian Church, Pensacola, Fla., recently commissioned 29 families to form the nucleus for another church. The new congregation has not yet selected a name. They are meeting temporarily in Escambia High School which is in the vicinity of the permanent site for the new church building. J. Clyde Lawder is pastor of First Church in Pensacola.

● The Disciples of Christ Historical Society would like to have all copies

of *The Christian-Evangelist* for September 8, 1958, which are available. Send them to Dr. Willis R. Jones, 1101 Nineteenth Avenue South, Nashville 12, Tenn.

● Harry J. Hill began his fifth ad interim ministry recently with First Christian Church, Hemet, Calif. He has served the church in this manner for congregations located in Arizona and Florida, as well as California.

● Dr. Lin Cartwright was the speaker for a week of preaching at First Christian Church, Ponca City, Okla., Oct. 21—Nov. 1. Recently elected president of the National Evangelistic Association, Dr. Cartwright was for more than ten years editor of *The Christian-Evangelist*. Mr. and Mrs. Ralph Pollock assisted during the week by directing the musical program.

● At a recent congregational meeting, First Christian Church, Vincennes, Ind., elected Dr. Ray H. Montgomery, Sr., minister emeritus. This was done in recognition of Dr. Montgomery's 31 years as pastor of the Vincennes church. Newell M. Hall is the present pastor of the church.

● First Christian Church, Jeffersonville, Ind., held a re-dedication service. (Continued on page 24.)

Your Church Leaders

Leadership Training Opportunities

In-Service Leader's Guides are widely used for "on-the-job" training to improve methods and programs of work in a given department or church school. These guides suggest reading material, personal conferences, observations, demonstrations and organized study. 35 cents each

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Appraisal and Forecast Documents

At the request of several churches, the excellent documents listed below may be secured as follows:

1. complete set of 13, 50 cents per set
2. any one of 13, 50 cents per dozen (minimum order, one dozen)
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Order now. Help your church evaluate its past activities and forecast a challenging program for the Decade of Decision.

- 93A656, *Christian Action and Community Service*
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- 93A667, *World Outreach*
- 93A668, *Worship and Devotional Life*
- 93A622, complete set of 13

CAN USE THESE HELPS

These Are Always Useful

93A640, *Late Teens and Early Twenties by Russell Harrison*. A handbook for older youth and young adults. Gives brief survey of characteristics, needs and attitudes of this age group; how the church can reach them and provide them with worthwhile programs and materials. 35 cents

93A615, *C.M.F. Monthly Programs for Men's Meetings*. Series of 12 programs, activities and projects for small and large groups. \$1.00

93A574, *Church Membership Record Book*. Provides a permanent record of members, how received, date, removal by letter, request or death, date of birth and general comments. Space for 1,700 names. \$2.50

CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Mo.

How One Church Set the Pace

Appraisal and Forecast

HENRYETTA, OKLA.—First Christian Church here has made effective use of "The Effective Church," an audio-visual series recently made available to congregations for functional committee planning.

First the members of the committees met for a weekend planning retreat. Each group viewed the filmstrip relating to its work and then made plans for the coming year.

On the following Monday the entire congregation came together for a fellowship supper and the program was given over to "The Functional Committee Church." The filmstrip, "Mr. Smith and the Effective Church," was shown to all.

Pictured is the worship center that was used during the evening. Candles, representing each functional committee, were lighted by the chairmen as each explained the work of his department.

The filmstrips were produced by Audio-Visual Services of The United Christian Missionary Society and are available through the Christian Board of Publication.

Cleveland Dedication

CLEVELAND—Collinwood Church, dedicated its education building Sept. 27.

One of the older congregations in the Cleveland area, this addition enables the church to serve its community more effectively.

Richard Geisel, pastor of West Boulevard Church, was the dedication speaker.

On Sept. 20 Dr. Barbara Hoskin DeHaven, link missionary of Collinwood, Church, visited the congregation just before flying to India with her husband, Thomas, to begin their first term there.

Newton D. Kelly is pastor at Collinwood.—CLYDE H. EVANS

To All Peoples

INDIANAPOLIS—Miss Elizabeth (Betty) Dimond, a nurse trained in Illinois, has been called as the full-time director of the nursery-kindergarten program of All Peoples Christian Church and Community Center, Los Angeles, California.

For about two years All Peoples nursery-kindergarten has had only an acting director. Meantime, Miss Dimond has served at All Peoples (since January, 1957) as nurse and girls' worker.

Miss Dimond received the R. N. diploma at St. John's School of



Nursing, Springfield, Illinois, and the B.S. in nursing education at Millikin University, Decatur, Illinois.

Dickson Leads Meeting

BLUEFIELD, W. VA.—The annual Area-Wide Christian Revival meeting under the sponsorship of the Ministerial Alliance here featured Dr. Emmett J. Dickson, executive secretary of the National Christian Missionary Convention of Indianapolis, as the speaker.

Dr. Dickson gave a morning meditation on television every day during the week's emphasis. He also spoke at the Genoa Junior High School and Bluefield State College.

Sponsorship and participation came from the Christian, Baptist, Methodist, African Methodist, African Methodist Zion, and Holiness churches.

At Church Council Meeting in Birmingham



BIRMINGHAM, ALA.—Participating ministers in the annual fall meeting of the Council of Christian Churches of Greater Birmingham included (from left): Marshall Masters, acting pastor of the new Roebuck Christian Church; Thomas C. Phelps, council president and minister of Valley Christian; F. E. Davison, ad

75th Anniversary

FRESNO, CALIF.—The 75th Anniversary of First Christian Church here reached its climax on Oct. 11 with the presentation of the pageant, "First Christian Church, This Is Your Life."

At services during the preceding week former pastors spoke, including Galen Lee Rose, Neal K. McGowan and David Kratz.

Other special events during anniversary week were a concert by the choir, a CWF breakfast and a reception honoring former ministers, their wives, members and friends of the church.

Activities for the Diamond Celebration were under the direction of Mrs. Will Bryant.

• Oregon Bulletins

Oregonians to Honor Chosen Rural Minister

Oregon is preparing to extend recognition to its outstanding rural minister. The evangelism commission of the Oregon Christian Missionary Society, through its Town and Country Church committee, has sent nomination blanks to each Christian church in the state.

The evangelism commission will announce the winner and accord him special honors, probably at the next state convention. Earl Hastings is chairman of the Town and Country Church Committee.

interim pastor of First Christian; Howard E. Short, editor of *Christian Evangelist-Front Rank*, guest speaker; Edward E. Sivils, minister of Ensley Christian; Lyman E. Burleson, minister of Central Park Christian; and Melvin A. Bailey, layman of Woodlawn Christian.

Homecoming Guest

Curl Ceasar Griffin, minister of the Fayette Street Christian Church in Martinsville, Va., was recently the guest minister at the annual homecoming worship service at the Agricultural and Technical College of North Carolina in Greensboro.

The worship service is a standard feature preceding the homecoming football celebration. (This year the contest was between A. and T. College and Maryland State College.)

Pastor Griffin is also principal of the Logan High School at Concord, N. C.

Mr. Griffin attended Butler University at Indianapolis, Ind., and is taking graduate work at Indiana University.



Curl Ceasar Griffin

• In Des Moines

Iowa Ground Breaking

DES MOINES, IOWA—On Sept. 20, following regular morning worship service, the members of Glen Echo Christian Church here held a ground-breaking ceremony for their new education unit.

Marching outdoors to the singing of "Forward Through the Ages," the congregation formed a circle at the building site. The minister, C. S. Linkletter, spoke briefly, as did representatives of the various departments of the church. The service was brought to a close with the singing of "Blest Be the Tie That Binds."

The new brick building will have one story and a full basement. It will cost \$77,000 and will provide 20 classrooms.

N.Y. Relocation

ROCHESTER, N. Y.—First Christian Church here, William I. Hicks, minister, is making plans to move from their downtown site.

The present building has been sold and a new ten-acre location, has been purchased in the area of Henrietta. This community is a rapidly growing suburb of Rochester and the new church site is some seven miles from the church's downtown location.

The new first unit is under construction and should be ready by the end of the year. The church members are introducing the church to the

new community by means of an attractive folder.

Iowa Centennial

OAKLAND, IOWA—Climaxing a Centennial year which began in the fall of 1958, the Christian Church here celebrated its one hundredth anniversary with an all-day meeting

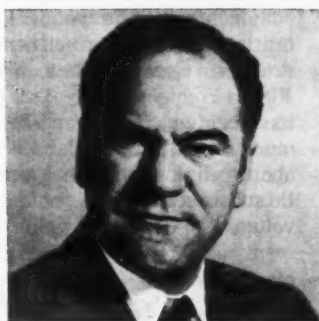
Oct. 4.

Gaines M. Cook, Executive Secretary of the International Convention, was the speaker.

A mortgage-burning ceremony for the new parsonage, recently purchased, was a part of the day's observance.

D. G. Holman is the minister.

A beautiful gift book for the Christmas season



by

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PIPPIN**

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In a variety of literary forms—the story, the essay, the poem, the sermon—Dr. Pippin has set down his deepest thoughts about the Christmas and Easter seasons. Here is a book that rescues these holy days from meaningless sentimentality and recaptures their essential *spirit*: "the light and gladness that was Christmas, and the hope, the victory and the joy that was Easter."

Divided into two parts, one for each season, this is a book to return to year after year for its practical suggestions and its stirring spiritual message.

Decorated with line drawings, Dr. Pippin's book is the perfect gift at Christmas. \$2.50

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— New York 16

Room for Everybody

by Edith Lovejoy Pierce

In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you?

—JOHN 14:2

O HEAVENLY dispensation! Room for everybody! For the Apostle and for Jane Smith. No competition *whatsoever*. No squeeze-play, no strings pulled; "God shows no partiality." What a contrast with the situation here on earth!

Six good singers, but only one can win the scholarship. Ten competent books, and nine eliminated because they deal with the subjects already treated. Fifteen fast runners and only one can win the prize. But when we run "for the prize of the upward call of God in Christ Jesus" we shall win! A prize for everybody and no consolation prize either! No mere honorable mention, even.

Not prizes for everybody, with their grades and comparisons, but *one* prize for us all. We all share the same prize. And the mystery and the marvel of it is, that the prize is not diminished by being shared, but rather enhanced. We enjoy in our own right and we share in each other's enjoyment. For the prize is Christ.

The "many rooms" are in one house, the house that is home. Not an office building, not a palace, not a parliament, but *home*.

NEWS CAPSULES

(Continued from page 21.)

ice for its newly remodeled sanctuary on Oct. 25. Dr. Floyd Faust, pastor of Board Street Church, Columbus, Ohio, was the speaker. Woodrow S. Jones is the present pastor of the church.

● Fenn's Pleasant Grove Christian Church, near Shelbyville, Ind., dedicated their new fellowship and education annex recently. Lonnie Hass was the guest speaker for the occasion. Also as part of the ded-

book of the month

December, 1959

"Know Your Faith"

by Nels F. S. Ferre

*Selected and reviewed by
Comer D. Shacklett, Roselle, N. J.*

One of the most urgent needs of today is a clarification of the ideas of the Christian gospel in terms that are intelligible and convincing to the younger generations with their scientifically oriented view of the universe. *Know Your Faith* by Dr. Ferre has bridged the gap between much of the popular writing about religion which has very little substance and the professional volumes of theology which often seem to the layman to be beyond his reach.

The author's points of view can be gleaned, perhaps, from a few selected quotations. What constitutes authority in the Christian faith? "Any authority that makes for sight instead of faith is wrong by the very nature of the Christian kind of authority. The Bible plays a leading role necessarily in the authority of the Christian faith. When it is used as a source book it becomes the means of the Spirit that gives life, but when it is used as a textbook it can become the letter that kills."

Concerning our understanding of the place of Jesus in Christianity: "Christ rightly interpreted is the Word of God's eternal love become historic, of God's universal love become personal."

Regarding the nature and destiny of man: "We are made for God, for his love and for man's. When Love's community is real, life becomes satisfying in new dimensions."

"Sin is real and long lasting. The power of sin, even in the life of the saints, is a terrifying force. Nevertheless, once the hearts of believers have been won by the love of God and their eyes opened by faith, they cannot deny in their own experience the reliability of the grace of God."

The book is highly recommended for all who wish to replace time-worn phrases with ideas that make one's faith a vital and living thing.

Published by Harper & Brothers, New York, 1959. Price, \$2.50.

Available from the Christian Board of Publication, Beaumont and Pine Blvd., Box 179, St. Louis 66, Missouri.

ication was the celebration of the church's centennial.

● Westmont Christian Church, Lubbock, Tex., recently broke ground for its new church. The construction contract for \$62,520 has been awarded and plans call for completion this winter. It was erroneously reported in the Oct. 25 issue of this magazine that the above project was the work of Lubbock View Church in Lubbock, Tex.

● Evangelist Lelan Akins, Tulsa, Okla., directed a two weeks' Evangelistic Crusade this fall with the

Winchester Avenue Christian Church in Martinsburg, W. Va. Wm. A. Cook, pastor, reports that there were nine baptisms, two transfers, six rededications and that the services were well attended.

● Dr. Forrest H. Kirkpatrick was recently honored by the Radio Corporation of America for long service as educational counselor and for directing the establishment of the RCA fellowship and scholarship program. Dr. Kirkpatrick is professor emeritus at Bethany College, Bethany, W. Va.

—LOVING HEART

(Continued from page 6.)

need to find this road. There are the exceptional children and also the exceptional aging. These require special roads—a unique ministry. There is no service more desperately needed, or one which would be closer to the heart of Christ. Plans for an expression of this significant ministry are rapidly maturing.

Most of my life has been lived in the State of Washington. Many times I have visited the Grand Coulee Dam, a man-made structure on the Columbia River so large it startles the imagination. It is said that if the Dam were a hollow tube it would accommodate nearly every man, woman, and child in the United States. At least when it was built, it was the largest cement structure in the world. It impounds a lake 150 miles long. Water is lifted out of this lake by mammoth pumps; ten of them, each one of which could pump dry the Colorado River.

This water is being poured into a chain of lakes leading south from the Dam through the old dry Coulee bed of the original Columbia River which centuries ago was changed by a great glacier. Then, leading out from these lakes in a series of canals and tributaries, the water flows over the arid lands of Central Washington.

From this mighty reservoir of living water flows life and power to the people of the Northwest. In like manner, we believe that Jesus Christ is the outflow of God's great goodness. Through him and by means of his love, there is available a vast universe of spiritual resources for the individual Christian life and also the impulse to supply all the world's needs.

Out from the Grand Coulee Dam, a symbol of God's storehouse, flows an unlimited supply of water for life, and electricity for energy to satisfy human needs. In like manner, from the great reservoir of divine love,

through the lives of Christian people and his church, flow spiritual and material resources that are necessary for the abundant life of his brethren. Therefore, when we fulfill the will of Christ in benevolence we not only build the road of the loving heart, but we become ourselves that road as well.

—CURFEW CAPRICE

(Continued from page 16.)

another read. Jim Hanson, with the bass voice declared, "Friends, citizens, countrymen, lend me your ears," and Charley took over from there.

He had scrambled onto the truck with the loud speaker and he gave a talk Fancyville won't soon forget. He said even the kids realized something needed to be done and everyone should thank my dad for waking things up. It was a humdinger and I

saw my dad clapping like mad.

Running on too much, huh? Drop in sometime. Fancyville has the best little theater group in the West and if it hadn't been for my dad we might have just drifted along until something did happen—something bad!

125th Anniversary

WASHINGTON, ILL.—The Christian Church here celebrated its 125th anniversary Oct. 25. Darrel D. Malcom is pastor of the church.

In addition to the regular worship services for the day, the occasion included a basket dinner at noon and a special program during the afternoon.

At this service greetings from former ministers and friends were read. A history of the church was presented and a message was given by C. C. Carpenter. Mr. Carpenter spoke at the church 25 years previously, during the congregation's 100th anniversary.

C. A. Graves, former minister, spoke at the evening service.

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TOWARD A BETTER CHURCH

by Samuel F. Pugh

Elders, Deacons and Functional Departments

ONE of the questions most often asked in regard to the functional pattern of church organization is, "How do the elders, deacons and deaconesses fit into the work of the eight departments?"

This is a question that every church board needs to face and to answer satisfactorily. Therefore, let us consider the matter and see how these various groups can work together to strengthen the whole process of church administration.

It should be remembered that each of the elders, deacons and deaconesses is assigned to one or another of the functional departments. This means that all departments—Worship, Membership, Evangelism, Christian Education, World Outreach, Stewardship and Finance, Christian Action and Community Service and

Property—have the value of the experience and judgment of these "seasoned" board members—elders, deacons, deaconesses. It means also that the elders, deacons, and deaconesses, having at least one representative in each functional department, are acquainted with the work of every area of the church life.

In some churches the deaconesses have been responsible for calling on the sick and taking food to homes where there is bereavement. Since these and similar services are responsibilities of the department of membership, the question arises: "What do the deaconesses do now?" The answer is that by common agreement the assignment is changed or continued, but, if continued, the work is done in cooperation with the department of membership.

The membership chairman would suggest names of persons on whom calls should be made, and in turn the report of the deaconesses would be included in the report of the membership department at meetings of the general board.

The elders might call on new members or inactive members—in cooperation with the department of membership. Elders might agree upon a change in

procedure in serving communion, but instead of "just making the change" they would recommend the new process to the department of worship where it could be discussed and understood by others who are involved in the service of worship.

The deacons may have had the responsibility for making the every-member-canvass calls year after year. They may still make such calls but under the functional pattern the work is done under the direction of the department of Stewardship and Finance.

If elders, deacons and deaconesses continue to do their work independently after the functional departments have been organized, there will be conflict and confusion. If, on the other hand, these three bodies coordinate their efforts with the various departments, there is no limit to the growth and achievement of any congregation.

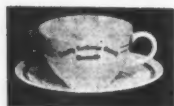
In some instances, elders and deacons wish to limit their responsibilities to their basic duties and let the department be responsible for all assignments. In other cases these three bodies prefer to continue their duties, but to work with the departments concerned. Either way is acceptable so long as there is a general understanding and agreement.

There is a series of five inexpensive pamphlets* (You Are an Elder—Deacon—Deaconess—Usher—Trustee) that seeks to give the duties of the five mentioned church leaders. These pamphlets would be helpful to a church that wishes to relate the work of elders, deacons, etc., to the functional departments. Some church boards give a copy of the appropriate pamphlet to each newly elected leader.

However the correlation of work may be handled, it is important that there be an understanding of responsibilities and some congenial arrangement for achieving them. The functional pattern seems to offer an ideal system of cooperation.

*Church Efficiency Series, Christian Board of Publication, St. Louis, Mo.

Samuel F. Pugh is the national director of church development of The United Christian Missionary Society, Indianapolis, Indiana.



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"I am an Iranian"

by J. Warren Hastings

"I am twenty-one and it is three months since I came from my native Iran to the United States. I am studying the English language and next year I expect to enroll in college to begin an engineering course. My teacher of English told me if I attended services in your church it would help my understanding of English. Do you mind if I come to the Sunday morning services?" he inquired as he stood in my office.

I was taken with this friendly, medium-sized, black-haired, and dark-complexioned young man.

"I am glad to meet you and I appreciate your coming. How do

J. Warren Hastings is minister of National City Christian Church, Washington, D. C.

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Leslie D. Weatherhead. A survey of methods of healing, with a critical study of principles and techniques. (D6) \$1.75

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you like the United States?" I asked.

"I am very fond of your country," he said very slowly. "I have enjoyed my stay here very much. I have a pleasant room in a rooming house in this end of the city and I have already made a number of friends."

"What characteristic of our country impresses you the most?" I asked him. He responded: "The fact that this is a democracy and that you are a one-class country. In my native Iran, we have two classes—the wealthy and the poor—and they are quite separate."

"What is your religion?" I asked him.

"I am a Mohammedan. I was born to that faith and have followed it all of my life. However, I would appreciate the privilege of attending your church."

"We shall be pleased to have you in our services," I assured him. "As you know, when our church doors

open for a worship service, all men are welcome to enter.

"The fact that you come from a foreign country and different religion makes no difference to us. It is my prayer that our services will minister to your spiritual needs. I do not believe that our Heavenly Father catalogues his children by any specific race. I shall look to see you in the services next Sunday."

He smiled and took his departure.

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"You Are What You Read"

Lyrics of the Church

The Story of Christian Hymnody. By E. E. Ryden. Augustana Press. 670 pages. \$5.95.

One who is interested in the impact hymnody has made on the church through the ages will find this volume a competent, scholarly, and worth-while addition to the growing number of works dealing with this subject.

Dr. Ryden, a hymn-writer in his own right, has included a wealth of historical, chronologically arranged, subject matter about hymns and their writers from the early Christian era to the present age and stage of American hymnody.

Stimulative and intriguing titles will furnish the reader an added incentive to continue reading until the book is completed. Of particular interest is a complete section on Scandinavian hymnody (including Finland and Iceland). Seldom, if ever, does one find the hymnody of these countries included in comparable works.

The author states in the preface that "true hymnody reflects the spirit of ecumenicity, revealing the continuity of the Christian church and the essential oneness of the Christian faith." His volume has been inspired by his desire to "stimulate a more genuine appreciation and deeper love for the great lyrics of the Christian church."

The reviewer feels that Dr. Ryden has provided a carefully indexed, most helpful book, useful for professionals and lay persons alike.—GENTRY A. SHELTON

Christian Holy Days

The Christmas Light and the Easter Hope. By Frank Johnson Pippin. Thomas Y. Crowell Co. 88 pages. \$2.50.

To review this little book as I did in the dead of summer, far removed from the mood generated by these two great festivals, is a rather

severe test of its literary effectiveness. All I can say is that it met the test. For soon by the strange magic of the author's poetic expression I was among the hollies and the odor of pines.

The book is in two parts, one dealing with the meaning of Christmas, the other with Easter. Dr. Pippin has expressed the mood in different literary forms suitable to the themes of each. Christmas is described in the richest of poetic prose; Easter is more argumentative in manner, giving the reasons for the hope that is within us. The incarnation is

"To Silhouette the profile of God's face
Against the darkness of our tragedies"

Easter is to be proved by its fruits garnered through the centuries. "When we move through the postludes of Easter morning," he writes, "we discover five new creations that can be tracked back to an open tomb and a risen Lord." And what preacher, with such a start and the body of materials the author presents, could not get into the mood of his own creative thinking for a great Easter sermon? It is an excellent little book.—LIN D. CARTWRIGHT

How Israel Understood

The People of God in the Old Testament. By H. J. Kraus. Association Press. 92 pages. \$1.25.

This is another of those very fine books of the series "World Christian Books" edited by Stephen Neill and published by the Association Press of the National Council of YMCAs.

The aim of this little book, as Professor Kraus states in his introduction, is to set forth some of the principal themes of the message of the Old Testament. This proclamation is to be set against the historical background for Israel is a real community and God's revelation has really broken in on human history.

The book is divided into ten chapters dealing with the fellowship of the twelve tribes, the proclamation of Israel's origins, the development of judges and kings, the apostasy of Israel, the message of the prophets, the judgment that came because of Israel's apostasy and which was proclaimed by her prophets, the deliverance from affliction, the Lord as God of the nations, the development of Judaism, and the new people of God.

This is not a history of Israel in the strict sense, but it is an attempt to portray how Israel understood the revelation of God's gracious purpose to his people. In this attempt the author succeeds admirably. This little book is highly recommended, the modest price belies its value.—LAWRENCE C. HAY

Stories of Life

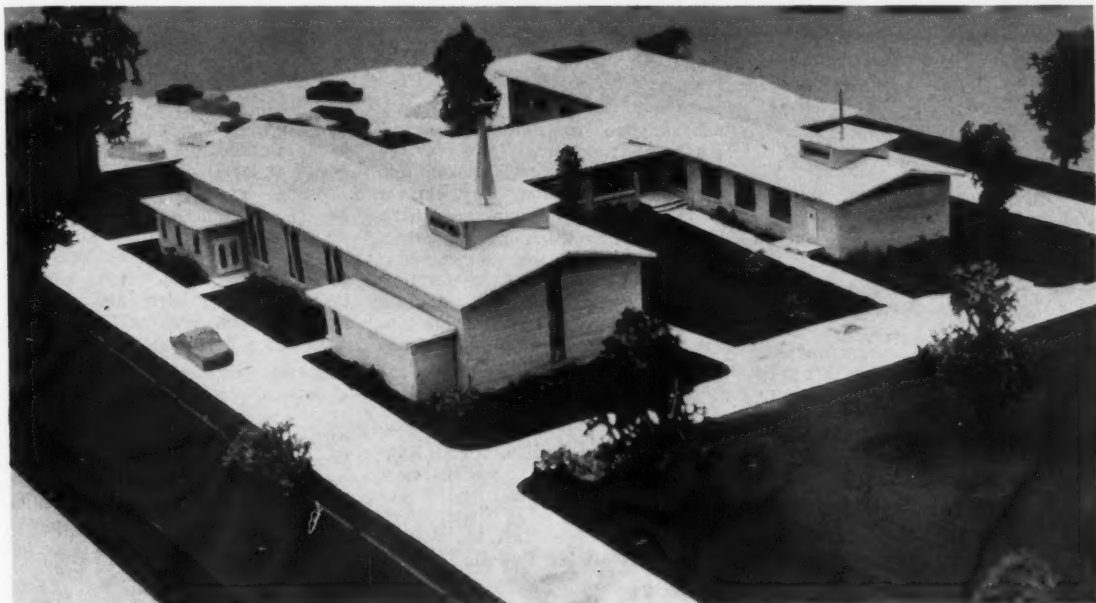
Wembi, the Singer of Stories. By Alice D. Cobble. The Bethany Press. 128 pages. \$2.75.

The telling of folk stories has been a means of entertaining and also of teaching people down through the ages. Alice Cobble has given us, through this book *Wembi, the Singer of Stories*, folk tales which help us understand ancient and modern Africa. The folk tale is one of the best sources for insight into the ways of thinking and doing of any civilization.

In this book *Wembi* is constantly called upon to tell a story. Sometimes he tells his stories for fun, but often he perceives situations where a story might help to teach a lesson. The stories are all interesting, exciting and informative.

As resource material on the life and customs of tribal Africa this book would make a valuable addition to your library shelf. Many of the stories could be used as supplementary material for Africa studies with children, youth and adult.—DOROTHY AULT

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—ALEXANDER CAMPBELL



Letters . . .

Let's Talk It Over

Editor, *The CE-FR*:

I am a recently retired business and professional man, a church layman and an elder in the church here.

The many key and important issues Dr. F. E. Davison discusses give me, a layman, much help; it is my further belief that my minister will derive a great deal of good from these articles. I have become a close reader of church literature—almost any type—in recent years. It seems to me that we have a very fine church magazine in *The CE-FR*.

Please remember that many of us need these timely articles and that we want you to continue them since they are fair to everyone concerned with the church and that these articles are uplifting and good for members of all levels of training. Please accept my every good wish for the continued success of "Let's Talk It Over."—HARLAN R. BROWN, Ashland, Ky.

Answers "Doubter"

Editor, *The CE-FR*:

A letter to the editor headed "Doubter" (*CE-FR*, Sept. 27, 1959) is interesting from the standpoint of the lack of knowledge or understanding by the writer, Brian Caughey.

His error lies in the fact that his letter contains nothing concerning Christianity, Kingdom of God, Kingdom of Heaven, or the Church. He is discussing organization which is wholly man-made and he probably does not realize it.

He overlooks the fact, or perhaps he does not know that the Anglican Church of which he is a member, and the Orthodox Churches are members of church councils from the World Council through local, city and county councils, and are accordingly in cooperation with all of us, from the congregational to the episcopal type.

We were named Christians at Antioch, and we should have retained that name, not even allowing the split into Eastern (Orthodox) and Roman Catholic. But men are men, human, and with different desires and visions, so we organized our groups as we have. I do not

ask anyone to agree with me. I ask only that I may have my own opinions and interpretations, and perhaps, on occasion, may express them. I allow the same to others.

In that way we help each other. It is not *what we say* that counts—it is *how we act*. Are we as Christians of whatsoever denomination carrying knowledge of our Lord to the people? Or are we still spending our time quarreling among ourselves?

We must find for ourselves, the best way to come to a fuller understanding of our Lord, and then help strangers to him, to come to know him.—JOHN E. GURLEY, San Francisco, Calif.

Read It; Use It.

Editor, *The CE-FR*:

I have been reading *The Christian-Evangelist* and *Front Rank* for many years, and this year, the combined paper, and find its pages entirely satisfactory. Last week I was to make a talk in our teachers' and officers' meeting at Central Christian. I reviewed last week's issue, and said, "This week's issue came today. Read it yourself. And I suggest, if you want people to read it, use it.

"We use *CE-FR*, in my Women's Bible Class. I frequently mention it in my teaching; encourage our members to mention features they especially enjoy; also we use it in our monthly class meetings." An interesting discussion followed, and incidentally, both superintendent and minister mentioned it the following Sunday.—MRS. W. B. STONE, Moberly, Mo.

No Pecans

Editor, *The CE-FR*:

Samuel F. Pugh's article of Sept. 20, 1959, entitled "No Vanilla" was a noble stab at the heart of one of our Church problems. Though his effort was of the highest desire, he was sold down the river by the very paper which published his article. The article ended with a high tone, only to have these words in bold print below it: "Sell Fresh Pecans . . . earn extra money . . ." On the following pages there are three more such ads.

We, as ministers and lay people,

look towards our Brotherhood paper as the expression of our greatest desire of right and truth. We need to decide which is the most important . . . the highest calling of individual stewardship among our people, or the small subsidy received from an ad which will be little both our faith, and our national Church leaders.—DONALD C. JONES, Los Angeles, Calif.

EDITOR'S COMMENT: We had lots of mail about the placement of this article and the advertisement. No editorial comment was intended by the layout. Mr. Jones's letter is typical of several of those received, but not of all of them. Clearly, he does not speak for all "ministers and lay people," judging by our mail. It is a matter that deserves careful study. It is no "small subsidy," we can assure you of that. In a "journal of opinion," we are glad to print such a column as Mr. Pugh wrote, and a letter like that of Mr. Jones.

Significant Name

Editor, *The CE-FR*:

Congratulations on the selection of the name *The Christian* for your publication in the next and succeeding years. It is a simple but paramously significant name for a paper representing our people.

All best wishes for an even more meaningful ministry in the future.—JAMES M. GALL, Oklahoma City, Okla.

EDITOR'S COMMENT: It has been very satisfying to have scores of letters like this one, and only one mild objection.

Offers Bound Volumes

Raphael H. Miller, Jr., East Side Christian Church, Weinbach at Bayard Park Drive, Evansville, 14, Ind., has bound volumes of *The Christian-Evangelist* dated 1942-1948. He will be glad to contribute these, collected by his father during his tenure as editor, to any library or organization which may be able to use them.



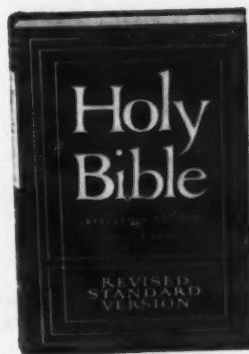
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Make this a more meaningful season of Christmas giving. Give a Revised Standard Version Bible. You can choose from many handsome editions. Pictured at right is the Concordance-Reference edition, in buckram cover. Price: \$9. At left is one of several beautiful leatherbound editions of especially thin, durable papers. They are priced from \$12.50 to \$22.50. Over eighty editions of the Revised Standard Version Bible are now available from \$3.00.

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The Revised Standard Version Bible



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LET'S TALK IT OVER

by F. E. Davison

QUESTION: *As a young minister yet in seminary I have persuaded a very fine young woman to be my wife as soon as I have finished my work at the seminary. Would you be so kind as to give us of your wise counsel as we plan the future?*

ANSWER: You are most fortunate if you have found the right young lady to share with you your fortunes and your misfortunes in the Christian ministry. Since the die has already been cast I will not waste time trying to tell you the kind of a young woman she should be but will address myself entirely to your request.

You should know, if you are a reader of this column, that I am usually ready to give counsel on any subject—just how wise that counsel is I would not want to say. I will say that it is at least the best that I have in the shop. Suppose I list a few things and let you fill in the details:

1. Enjoy together the building of plans for your wedding. Spend much time talking it over and praying about the future.

2. You will no doubt want to have a church wedding but do not think an elaborate and expensive wedding is necessary to your future happiness. The bills that follow an elaborate wedding have been known to upset the in-laws and everyone involved.

3. Make your honeymoon, whether it be short or long, an event that will be always cherished in your memories.

4. Be willing to start your home on a simple basis. Don't try to start where your parents have arrived after twenty-five or thirty years of married life. You may find it more fun to use the washboard than to operate an automatic washer—especially if the washer is not paid for.

5. A carefully planned family will be a joy and a blessing to you while many children coming too close to each other may endanger their mother's health and hinder greatly their father's effective ministry.

6. Plan your vacations so that at least every other year your family can vacation together. In fact there should be many times during the year when the family has fun together. To set a worthy example of a happy Christian family is the best sermon you can preach.

7. Begin now to plan your golden wedding anniversary. I might suggest that if you live in the Northland you had better have your wedding in the summer for I now find that December is no time to celebrate a Golden Wedding Anniversary.

1909 Good Tidings 1959

The Past

Sunday, December 26, 1909
At 11:00 A.M.

Frank Elon Davison was Ordained
to the Christian Ministry

Sunday, December 26, 1909
At 4:30 P.M.

Mary Ruth Davidson
and
Frank Elon Davison
Were United in Marriage

The Future

Sunday, December 27, 1959
12 M. to 4:00 P.M.

Open House in Fellowship Hall
First Christian Church
South Bend, Indiana

You are cordially invited

Please Note

No gold but your golden wishes;
No flowers save the fragrance of
your friendship;
No jewels except those in your
casket of love;
No gifts desired save the Gift of
the Divine Spirit

1909 Of Great Joy 1959

Church Chuckles by CARTWRIGHT



"Sorry, I've just joined the
needy, too!"

